

life that we might behold his image. This is the meaning and the purpose of the Incarnation. God was in Jesus Christ that he might be in every man. He was in Jesus Christ that Jesus Christ should become the door thru which He might pass into every man and every man might pass into Him.

In these is Christianity's message for the unchristian world. To carry this message to them ought to be our first and highest concern. This is the message that the world of human beings is hungering after. None other will satisfy them. What satisfies us will alone satisfy them. To us this message has come in its fulness. Our history is replete with marks of divine favor. We may well stir ourselves to a greater self-denial, a greater consecration, a greater activity in the work of foreign missions. It is worth all that it may cost to carry the world that makes its own good and worships its own imaginings this message that christianity has brought to us, and to carry to the nations that yet sit in the shadow of death the new song that christianity has put into our mouth.

A SERMON

WILLIAM BEACHLER

"And they took knowledge of them that they had been with Jesus." Acts 4:13.

One of the immediate reactions following the day of Pentecost, was the arrest of Peter and John. This event, you remember, was occasioned by the healing of the lame man at the gate Beautiful. On the following day the trial took place. The prisoners were brought forward. On the one hand was the Jewish tribunal—high priest, rulers, scribes and elders, on the other, two common Galilean fisherman. The former, a body of men self-exalted, self-righteous, the latter, a pair of men filled with the spirit of God, holy, humble. The former speaking in man's wisdom, the latter speaking as they were moved by the Holy Ghost.

The tribunal puts the question to the accused—"By what power or by what name have ye done this?" Peter makes the reply. The defense is brief, pointed, fiery. He does not quake in the presence of pomp and highness. He is bold. What he says means something, it hits the mark. And Peter betrays plainly that he knows what he is talking about. This all comes as a cloud burst upon those Jews. It nearly takes their breath. After a bit, they collect their senses. They gaze at each other. They take a long, lingering look at that man Peter. They recall those cutting statements: This lame man healed by the name of Christ; we crucified him; God raised him from the dead; Christ the stone which we builders set at nought who is now the head of the corner; Salvation in no other. They reconsider Peter's boldness. All this, and Peter only a Galilean fisherman! Here is a mystery: An illiterate, ignorant man hurling such things into the teeth of Jewish great-

ness. They can account for it in but one way—these men have been with Jesus.

Hidden in the recesses of this little event is the pearl of Christianity, is that which makes the religion of Christ superior to all other religions, i. e., Christ reproducing himself in his adherents. He was accomplishing this in Peter and John. The impression the tribunal received from them was just what Christ would have had it be. His ultimate purpose in his disciples was that they should manifest his spirit, should bear his impress. And whenever they did that, and however, whether by witnessing before a tribunal, or healing an impotent man, or preaching in Jerusalem or Samaria, they were fulfilling that purpose.

Now I am aware that to some church folks such religion is too religious, some know nothing about it, some don't want to know anything about it. But I maintain that Christ has much the same desire toward us that he had toward his disciples. And just as truly as the sun puts the delicate hue on the violet, or the rich lustre on the rose, or casts its image on the river, just so truly Christ means to imbibe his life into his followers, and to have them bear his impress. What a sublime honor, man the mirror of Christ. Christ wants the world to see him in you. He wants you to show by your entire life, in its every relation, whether domestic, social, political or church, that you have been with him. He wants you to gather your life from him as the branch receives life from the vine. John 15:1-4. Nor is this an impossibility, for says Paul, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me. Gal. 2:20. Have you had Paul's experience? Is Christ your source of life? Is he fully accomplishing his will in you? If he is not, he is failing in the purpose he has in you, and your Christian life is a failure. If he is not, who is to blame for it?

But says some reader—what is the secret of the deeper spiritual life? How are we to bear the image of Christ in our life? It is not a secret and if it be hid from us it is because we have concealed it with our own hands, whether intentionally or not. If we would have Christ in us we must be with Christ. If we would impress the world that we have been with him we must actually be with him. Peter and John impressed that tribunal as they did, not because they had read about Jesus, or heard about him, but because they had been in his very presence for more than three years.

We all need to spend more time with Jesus, ministers and laymen alike. We suffer many things to stunt our spiritual growth. Ambition, carnality, pride, self-will and a score of other things get between us and Christ if we be not constantly on the alert. The fact is, by this time many ought to be teachers who yet ask for a teacher. We actually need to spend more time with Christ in carefully studying the Word: In earnest meditation: In private devotion. But you say this

is old to you, you have heard it times without number. What difference if it be old? It is not so much in knowing as in knowing and doing, that brings results. If you would enter into the deeper, spiritual life these are the keys opening the way. Paul used them and entered in: John Wesley, Chas. Spurgeon, D. L. Moody used them and their lives shone out, "as some fierce comet of tremendous size." And if you and I would enjoy a deepening of the spirit of grace, if we would bear the impress of Christ, if we would have men know that we have been with him, we must embrace these means of grace and in the midst of a restless, turbulent world we must spend more time for him. May we study to spend much time by the still waters.

"LET BROTHERLY LOVE CONTINUE."

S. KEIHL

"By this shall all men know that ye are my disciples, if ye have love one to another. We love God because he first loved us. If we love one another, God dwelleth in us." This is a word of God. It is also written. "There is none righteous, no, not one. All have sinned" and are under the curse—The soul that sinneth, it shall die." But thanks be to God, "Christ hath redeemed us from the curse of the law, being made a curse for us." Now by a living faith in Christ Jesus, we become children of God (Gal. 3:26), receiving the Spirit by the heaving of faith, Gal. 3:2. Hence the child of God is indwelt by the spirit of God. And the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us Rom. 5:5. The heart thus filled with holy love takes great delight in all work pertaining to the glory of God, the salvation of souls, and the welfare of his brother.

Jesus says, "Greater love hath no man than this, that a man lay down his life for his friends, if ye do whatsoever I command you. He that hath my commandments, and keepeth them, he it is that loveth me." Are we demonstrating to the church and the world that we love Christ (who was God manifest in the flesh) by keeping his commandments? A new commandment I give unto you, that ye love one another Jno. 13:34. He that loveth his brother abideth in the light. But he that hateth his brother adideth in darkness 1 Jno. 2:10, 11. Where are we abiding?

If a man say, I love God and hateth his brother, he is a liar 1 Jno. 4:20. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him 1 Jno. 3:15. This gospel trumpet gives no uncertain sound. A warning to all. Let us take heed.

The Lord forbid that any member of the Brethren church should belong to this class. Let us beseech the Father of love and mercy, that we may "be filled with all the fullness of God," and ever abound in deeds of love and kindness one toward another.

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